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CONTENTS OF THIS ISSUE

REVIEWS

Kleist, *Memoirs of St. Peter and Gospel of St. Mark* (*Enslin*); **Bailey**, *Religion in Virgil* (*Burriss*); **Page**, *Actor's Interpolations in Greek Tragedy* (*Hadas*); **Sikes**, *Lucretius, Poet and Philosopher* (*Hadzsits*); **Holborn**, *Desiderius Erasmus Roterodamus: Ausgewählte Werke* (*Ferguson*); **Wheeler**, *Catullus and the Tradition of Ancient Poetry* (*Duckett*); **McDowell**, *Coins from Seleucia on the Tigris* (*Baur*); **Perry**, *Sanskrit Primer* (*Kerns*); **Götze**, *Hethiter, Churriter and Assyrier* (*Schwartz*); **Johnson**, *Excavations at Minturnae* (*Gummere*)

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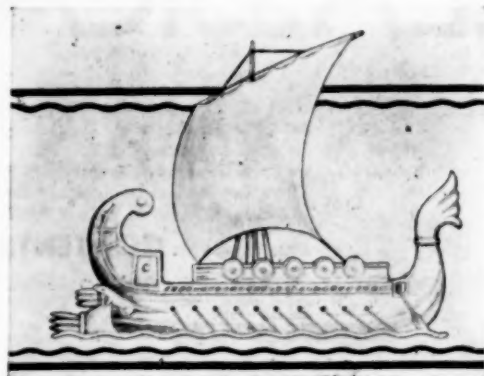
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REVIEWS

The Memoirs of St. Peter. By James A. Kleist; pp. xvi, 216. Milwaukee: Bruce Publishing Co., 1932. \$2.50

The Gospel of St. Mark. By James A. Kleist; pp. xxi, 267. Milwaukee: Bruce Publishing Co., 1936. \$3.50

Classical students still have a deeply ingrained prejudice against the Greek of the New Testament. Formerly it was considered a sort of local patois which was never spoken at all, save perhaps by the Holy Ghost. More recent researches in the field of the papyri forced a more or less grudging admission that there was such a thing as koine Greek, and that it was in wide use throughout the Roman empire for several centuries. None the less it was regarded as pretty poor stuff, scarcely worth the attention of the serious classical student, save perhaps as an awful example of how a language could deteriorate. The optative has vanished save for a few vestigial remains. *ἵνα* clauses had made large inroads into territory long sacred to the infinitive. *Οὐ* was made regularly to negative the indicative, *μή* every other mood and every participle. It might be Greek, but it was distinctly baby Greek, despite the fact that those students who had had Greek in college often found serious difficulties when they turned to the New Testament. Fresh fuel was provided by those Semitists who were sure that they had discovered not only Semitic idioms on every page of the Gospels but clear evidence, through mistranslations, that the Gospels were not Greek at all, but simply the rendering of Aramaic writings into slovenly translation Greek.

Against this attitude Father Kleist, himself a competent philologist and for many years a professor of classical languages, rightly raises a protest. In these two volumes he has sought by a thorough examination of the Gospel of Mark to show that though the sun of Hellas sets in the

New Testament, that sun, even in its setting, is still the sun—

Δυόμενος γὰρ ὁμῶς ἡλίος ἐστὶν ἔτι

The former volume is designed for the general reader with no knowledge of Greek—a large clientele in this Greekless age! It is essentially a new translation of the Gospel of Mark, printed in what the author aptly calls sense-lines—'each single line crystallizing just a single thought and no more'—not unlike the colometric style of writing which Jerome tells us he employed in his Latin translation of the Bible because teachers of Greek and Latin literature in his day were accustomed 'to write Demosthenes and Tullius *per cola et commata*.' Not only because some New Testament manuscripts were written in essentially this form but because of the structure of Mark itself, Kleist feels that this method of printing best reveals the workings of St. Mark's mind. At any rate it adds a new vitality to familiar words.

The second volume is intended as a text book for beginners in New Testament Greek. In addition to the Greek text (Vogel's *Novum Testamentum Graece et Latine*, 1932), a series of brief notes, a Greek-English vocabulary, and facsimile plates of a few New Testament colometric manuscripts, he has a long and very valuable discussion of colometry and a series of twenty highly illuminating notes on the general features of Markan style. Among these latter may be mentioned his discussion of the modal interpretation of the indicative; the use of *ἤρξατο* with an infinitive, long stigmatized an abominable Semitism; 'pliable *καί*'; biblical *ἀποκρίνεσθαι*; parataxis; and parallel orientation. These discussions should prove rewarding, not only to the elementary student, but to the professional. Incidentally they burst a good number of balloons. Many of Mark's 'awkward phrases,' his apparently indefensible tautology, his 'obvious Semitisms' vanish in thin air before the exact parallels

cited from such masters of style as Plato and Thucydides. And it may be remarked that the translation in the former volume embodies all these penetrating insights in an amazingly crisp and precise English.

So far as the linguistic side of the study is concerned, there is much to praise, little to censure. Little need be said of the so-called Introduction to the Gospel of Mark. A thoroughly traditional attitude toward authorship, date and sources is everywhere assumed. It was written by Mark, largely reproduces Peter's preaching, appeared about 50 A.D. Practically all the critical work upon the literary problems involved in the study of the gospels is ignored. This portion of the volumes is accordingly completely worthless. Occasionally his traditionalism inclines Kleist to a forced translation—notably in Mark 10:46, which he seeks to force into harmony with Luke 18:35. Again the stories of the Feedings of the Five Thousand and of the Four Thousand are considered separate (and historical) incidents. With regard to the last verses (Mark 16:9-20) he is apparently a bit troubled. His knowledge of Greek and his familiarity with textual criticism cause him qualms; nevertheless he can half-heartedly conclude: 'Its canonicity is safeguarded by the Church which has accepted it as an inspired portion of the Bible.'

But this very marked defect should not obscure the fact that the student of Greek literature as well as his colleague in the more restricted reaches of the Christian beginnings can expect to learn much from these excellent volumes.

MORTON S. ENSLIN

Crozer Theological Seminary

Religion in Virgil. By Cyril Bailey; pp. 337. Oxford: At the Clarendon Press, 1935. \$5.00

Few books published in recent years will be more welcome to the student and teacher of Virgil than Cyril Bailey's *Religion in Virgil*. Studies on the subject, as Bailey says (Introduction 1-4), have been hitherto largely restricted to Virgil's conception of Jupiter in his relation to fate and to accounts of the underworld as found in the Sixth Book of the *Æneid*. Scholars have regarded the anthropomorphic deities merely as part of an 'epic machinery'—a mere literary device. Virgil's allusions to old Italian religious forms and places have hitherto been regarded as mere antiquarian interest on his part. Our author does not disagree in the main with these conclusions, but he does not consider them finally satisfactory because, as he writes (Introduction 1) 'in the works of so im-

personal a poet as Virgil it is not easy to distinguish with certainty between belief and interest, between acceptance and understanding, and to say with confidence, "Here we have Virgil the historian and antiquarian, there we see Virgil the man of religious conviction".'

Bailey disclaims any notion of discovering Virgil's personal religion: his avowed purpose is 'to conduct a rather more detailed examination than has perhaps hitherto been made into the religious ideas and practices which find their place in his poems,' in the belief that 'just as he designed the *Æneid* to be an epitome of the history and character of the Roman people and of their civilization, as he intended to enshrine in it by way of imitation and recollection what was best and greatest in Roman literature, so on the religious side he wished it, and to a less degree his other poems, to recall beliefs and practices which at one period or another had been alive and vital at Rome or among the Italian peoples.' This, Bailey holds, was no mere antiquarian interest, but was part of the poet's design to forward the fusion of the Greek and Roman elements in religion which it was part of Augustus' purpose to fix. He further suggests that it may have been a part of Virgil's design 'to reconcile or to put into juxtaposition the conclusions of philosophy and the beliefs of the religious tradition' (2).

With these purposes in mind, then, our author proceeds to analyse the religious element in Virgil's works. His method should serve as a model for other investigators who plan to analyse the religious element in classical authors—a much needed service for students of Horace, Cicero, Propertius, Petronius and others. First, he divides his subject into four 'strains': 1. the magic and superstitious elements; 2. the belief in 'vague spirits' of place and function—animism—the foundation of the whole Roman religion; 3. the Græco-Roman anthropomorphism which dominated the State-religion of the Republic; and 4. the element of philosophy.

The Romans themselves, of course, were not aware of the distinction between the first three elements; but it is Bailey's contention that Virgil himself was conscious of the double source of the Græco-Roman religion of his own day and that he was at pains to separate the Roman from the Greek element. With the oriental cults Virgil will have nothing to do. He, like Augustus, held them in contempt.

On this framework, then, Bailey builds his book. He first gives the generally accepted beliefs with regard to a particular deity or form, avoiding all controversial matters. Then he discusses each subject, meticulously analysing each

pertinent passage, to determine the magic or superstitious elements, the presence of animism, the purely Roman as distinct from the Greek elements and, finally, summarizes his findings on each subject under discussion. This detailed analysis of all the passages in Vergil's works and the separation of the magic, animistic, Greek and Roman elements is of first-rate importance; but he has made another contribution which is of inestimable value to the student of Vergil. He is not content merely to translate the words *omen*, *auspiciu*m, *monstru*m, *fatu*m and the like. He studies meticulously in the context each word of religious significance to determine the precise shade of meaning which that context must yield. This material, naturally, is of lexicographical importance, for investigations into the terminology of religion are few. His studies, too, are bound to influence text-book makers and translators of Vergil for he clears up many misunderstandings and misinterpretations. For example, he studies the troublesome word *numen* which means, firstly, the 'will' or 'decree' of the deity and, secondly, the 'deity' itself, not, however, in the sense of *deus* but in the animistic sense of 'vague power' of place or function. With these two fundamental meanings as a starting point, Bailey determines the specific meaning of the word in its context. *Numen*, then, comes to be equivalent to *deus*; the *numen* of a god may be a mere periphrasis for the deity itself; or *numen* may mean the 'majesty' 'presence' 'power' 'inspiration' 'influence' 'oracle' of the deity. Bailey performs the same service for us in the words *religio*, *religiosus*, *superstitio*, *sacer*, *sacratus*, *sanctus*, *sollemnis*, *pious*, *pietas*, *piare*, *piaculum*, *votum* and other troublesome words in Vergil.

Bailey hesitates to ascribe definite religious belief to Vergil: the farthest he will go is to conclude that Vergil has an 'affectionate devotion' (29) for the old Roman deities and forms. He further, on the philosophical side, believes that to Vergil fate is 'the will of the gods, and the will of the gods finds its expression in the fate which decides a man's actions and sufferings and guides the whole course of events' (226), or, as he says more specifically, 'he is feeling towards a monotheism in which Jupiter is supreme and, like the Stoic world-god, expresses his will in the decrees of fate' (233).

To repeat, Bailey has written a book which, this reviewer believes, will set the path for future investigators of the religious element in Greek and Latin authors. He has made a definite contribution to our understanding of the religious element in Vergil and has made important additions to the religious lexicography of Vergil. His book is a model of clarity and orderliness

although he occasionally falls into a curiously involved sentence structure. Controversial matters are rigidly excluded. There are few references to modern works on Vergil, although in the body of the text he mentions favorably Lily Ross Taylor's *Emperor Worship*. 'Religion in Vergil' purports to be an independent study. On the whole it is so, but where other scholars have covered the field before him, as, notably, in the chapter on Fate and the Gods, Bailey naturally leans upon their results; but even here he has shown an originality of treatment and has made a more thoroughgoing analysis of the passages involved than his predecessors.

Every teacher and student of Vergil should have this book on his shelves.

ELI E. BURRISS

New York University

Actors' Interpolations in Greek Tragedy,
Studied with Special Reference to Euripides'
Iphigeneia in Aulis. By Denis L. Page; pp. x,
228. Oxford: Clarendon Press, 1934. \$3.50

This is a very useful book for students of Greek tragedy and especially of Euripides. We have first an account of the earlier history of the text of Euripides, based on the third chapter of Wilamowitz' *Einleitung* but briefer and fresher. Then there are some general observations on histrionic interpolations, taking into account the increasing importance of the actor (as opposed to the playwright) in the fourth century, and offering useful parallels from Elizabethan drama. Such interpolations are classified through an examination of four plays with notorious textual *cruc*es: *Phoenissae*, *Septem*, *Heracleidae* (but see now the simpler solution of J. H. McLean, *A.J.P.* 55 [1934], 197-224), *Orestes*. There follows more summary treatment of other plays, and a general solution is indicated in the theory that publishers used actors' or better prompters', rather than playwrights' texts.

On the basis of the principles of histrionic interpolations as deduced from this study, Mr. Page proceeds to the second part of his book, their application to the text of *Iphigeneia* at Aulis. His conclusions are, roughly, that the anapaestic prologue (1-48 and 115-163), the choral lyrics at 231-302, the messenger scene (at least 402-441), the arrival of Clytemnestra and her children (590-630), the Achilles scenes (919-1035 and 1402-1432) and the conclusion (1532 ff.) were added by later hands, between 370 and 250 B.C. Mr. Page's notes form an indispensable commentary on this difficult play, and his constructions are suggestive and illuminating even if, in the nature of the case, they cannot carry absolute conviction. Euripides

surely had a sense of theatre: who shall then say that in his *latest* play, which he left *unfinished*, this or that passage is another's because it is spectacular or pathetic?

Mr. Page's close reasoning, his familiarity with the work of his predecessors, his frank deprecation of weak arguments ('not a very strong case', 'not absolutely convincing'), win confidence for the conclusions he finds acceptable. But such reasoning must rest, in the last analysis, on *Stilgefühl*, and it is important that Mr. Page's critical judgments seem always sober, never capricious or incapable of some defense. We have then a useful series of comments on Greek tragedies—the only useful kind, one is tempted to say, for the study of drama as drama. An example: Mr. Page notes that while Ion 1138 f. may be otiose for Euripides they are quite in character for the Euripidean slave that speaks them. (I am chagrined to find that the latest translators of Euripides bracket the lines.) But the other side can frequently offer sober and defensible arguments also. For example, Antigone 904-920, I still think, suit Antigone's queer mentality precisely; perhaps Sophocles understood modern psychology better than Jebb did.

I still find *Lukourgos*, *Klutaimestra*, and even *Achilleus* exotic; and if these, why *Aeschylus*?

MOSES HADAS

Columbia University

Lucretius, Poet and Philosopher. By E. E. Sikes; pp. 174. Cambridge University Press, 1936. \$2.25

This brilliant book is a stimulating presentation, within short compass, of a large subject. The informed student of Epicurus and of Lucretius may often dissent from its provocative dicta, but all classicists will welcome a little book that covers the following topics: Genius of Lucretius, Art of Lucretius, Epicurus, Life of Lucretius, General Principles of the School, Epicurean Theology, Fear of Death, Origin of Life, Lucretius and Modern Thought.

The eminent author of *The Anthropology of the Greeks*, *Greek View of Poetry*, *Roman Poetry* was exceptionally qualified to write this volume which, on every page, reveals command of the Greek and Roman sources and a wide range of other reading besides. The numerous foot-notes are an excellent documentation for a book of this size.

But, at the same time, may I venture the statement that the brevity of this book is, at once, its strength and its weakness? For brevity—though it may be the soul of wit and a necessary condition for a sketch (howsoever admirable)—becomes a dangerous medium of scholarly exposi-

tion. Lucretius deserves a much fuller treatment and I hope that this century of science, of psychology, of religious and social unrest will present us with the much-needed adequate interpretation of the great Roman rebel—a book that will follow in the distinguished foot-steps of Sellar, Masson, Martha, and Regembogen.

A few detailed comments may be made here. The loss of mythology was not such a serious loss to Lucretius as Mr. Sikes supposes. It was no loss whatever to Epicurean religion and it still remained available for purposes of poetry, as Lucretius, himself, knew and proved, and as Ovid demonstrated, later (19 ff.). I cannot agree that Statius' phrase means more than the lofty passion of the learned poet (38). The influence of Ciceronian poetry on Lucretius is by no means so certain as Mr. Sikes would have us believe (39, 54). We have no real reason to think that Lucretius failed to carry out his promise of 5. 155 on the physical constitution of the gods through 'reticence or forgetfulness'. It was the tragedy of death, I fear, that has deprived us of his explanation (112). The expressed Ciceronian view of Hades 'as an old-wives' tale' did not represent a fixed conviction and it is not fair to cite it as typical of an Era (126). The emphasis on Hell in the third book could not have been intensified by a longer exposition; the 50 vss. referred to will remain forever memorable and 500 vss. might well have weakened their intensity (127-128). Mr. Sikes seems to me to fail to comprehend the new Lucretian gospel of courage in the face of death; nor can I deduce a 'fear of life' from the numerous ethical reflections that meet us throughout the six books of the *De Rerum Natura* (131-133).

Mr. Sikes does not go beyond the conventional interpretation of Epicurean theory of worship and prayer. His criticisms of many of the weaknesses of the Epicurean system are justified but, none the less, atomism does not remain mere 'guess-work' for the Roman expositor, whose searching examination and argumentation for the necessary existence of the atom is a monument to his intellectual integrity. As for the third book of Lucretius on the physical nature of the soul, no one would gather from Mr. Sikes' exposition that it is the most significant book on the subject written in Europe before the advent of modern psychology. The earnestness and idealism of Lucretius hardly receive fair treatment. Sikes does fuller justice to Lucretius as a student of anthropology. The Boas-Lovejoy volume on 'Primitivism . . . in Antiquity', with its definitive chapter on Lucretius, appeared after Mr. Sikes' book. It is difficult to reconcile

phrases, such as (Lucretius) 'wonted calmness of statement' (94) and 'his vehement energy' (134). The all-too frequent use of 'anyhow' (ix, 6, 89, 113, 147, 169) is out of place in any scientific or aesthetic judgments. The index fails to mention a considerable number of names that appear in the foot-notes.

The chapters on the 'Genius' and the 'Art' of Lucretius are, to my mind, the best in an admirable book that is, at the same time, a challenge to all readers of Lucretius. The translations of Lucretius that appear, are remarkably spirited and fine. The book is full of keen observations. It has distinction. All students of Lucretius must read it. I wish, emphatically, to applaud a performance that shows so much skill and subtlety, that carries so much that is suggestive and illuminating.

GEORGE DEPUE HADZSITS

University of Pennsylvania

Desiderius Erasmus Roterodamus: Ausgewählte Werke. Im Gemeinschaft mit Annemarie Holborn, herausgegeben von Hajo Holborn; pp. xix, 329. München: C. H. Beck'sche Verlagsbuchhandlung, 1933. Unbound 16M.

The reform program of Erasmus, that humane amalgamation of *bonae litterae* and *philosophia Christi* which was the finest product of the Christian Renaissance, was doomed to perish almost at birth, its career cut short by the theological tumult and partisan hatreds of the Reformation and Counter-Reformation. In its entirety it stands as one of the world's magnificent lost causes. Perhaps it could not have succeeded under any circumstances, having been born in too rarified an intellectual atmosphere to survive amidst the passions of this human world. Yet it was not without influence in its own time and it has never been completely forgotten. It played a very significant part in preparing the way for both the Protestant and Catholic reform movements, and it has remained an inspiring ideal to generations of Christian humanists.

The propaganda of the Erasmian reform is scattered liberally through all the best known of the great humanist's works. The *Encomion Moriae*, the *Adagia*, and the *Colloquia* are filled with it. But here the propaganda is veiled in satire, is implicit in the author's criticism of the world about him. For a direct, earnest exposition of his aims, one must turn to other and less easily available works. The publication of the most significant of these is the purpose of the present collection, which includes the *Enchiridion militis Christiani*, the prefaces to the Erasmian New Testament, and the *Ratio seu metho-*

dus compendion perveniendi ad veram theologiam.

There is ample justification for this new edition. None of the works included have the popular appeal nor the literary quality of the *Moriae* or the *Colloquia* and have, therefore, not been so frequently published. They are difficult to find save in the cumbersome and relatively rare edition of the *Opera Omnia* of 1703-06. Yet, nowhere is the practical application of the Erasmian *philosophia Christi* to daily life made so clear as in the *Enchiridion*, while the prefaces to the New Testament and the *Ratio seu methodus* contain the strongest and most carefully thought-out statement of Erasmus' thesis regarding the necessary connection between sound scholarly criticism of the biblical texts and true Christian theology.

The editors have done their work carefully but unobtrusively. The text is excellent, based on a comparison of the extant editions, with variants noted. Sources of references and quotations in the text are supplied in the annotations and there is a very full index which adds considerably to the value of the work.

WALLACE K. FERGUSON

New York University

Catullus and the Tradition of Ancient Poetry.

By Arthur Leslie Wheeler; pp. 291. University of California Press, 1934. \$3.00

To one who long ago toiled faint but pursuing after the steps of Professor Wheeler in the spacious fields of Latin Comedy and Elegy as we explored them in Bryn Mawr College, this book, fruit of his work as lecturer on the Sather Foundation in 1928, reveals all the characteristics which his students then found in him and his Seminar: the same eager thoroughness which refused to leave a point unexplained, big or little, whatever the country or language of any scholar who might illuminate its darkness; the same breadth of literary reading; the same conservative caution in judgment; the same courage of decision, once attained; the same delight in careful explanation; the same genial humour that rejoiced in discussion with his peers and encouraged those of lower estate.

In these eight chapters the writer has examined the nature of Catullus' debt to the past, Greek and Latin, and the light it throws upon his work. He traces the history of the poems backward from the fourteenth century to the poet's own life-time and believes that, while our present collection dates as such not earlier than the second or third century of our era, Catullus himself published at least one *libellus* of little

miscellaneous poems, and probably, also, his *epyllion* as a work in one book. The poet's debt to earlier Latin authors is carefully traced: to Ennius and others on the side of metre, to Aedituus, Porcius Licinus, Quintus Catulus, on the side of erotic poetry; to Naevius and Pomponius as writers of invective; to Laevius as pioneer in Latin lyric. There follows a detailed examination of the life and training of Catullus, including such problems as the identity of Lesbia, the journey of the *phaselus*, and the strange combining of tales in the *Peleus* and *Thetis*. How faithful Catullus could be as translator is now realized through our possession of part of his Greek original for *The Tress of Berenice*. But, nevertheless, the lecturer here counsels his audience against a general belief in Catullus as translator; in the whole of the *Peleus* and *Thetis* he finds only one line (v. 111), in addition to single words and brief phrases, deliberately put forward as a translation. Rather did Catullus in the manner of his Greek contemporaries use borrowed literary details freely for the purposes of his own imagination to form a studied poem in which the Greek technique of his time played with his own Roman thought and feeling, experience and observation, whether in narrative, in *epithalamia*, or in lyric.

The discussion of elegy naturally gives a special place to the vexed problem of the Latin subjective-erotic in this *genre* (cf. *Class. Phil.* 1910, 1911). On this, we read here, Catullus throws important light, as he blazes a new trail by developing an epigram (85) into a pure subjective-erotic elegy (76) upon the same subject. Here, and in his use of the myth as illustration of his own love, Catullus stands as forerunner of Augustan elegy; in his intimate dealing with his own erotic experience he seems to stand as pioneer among Greek and Latin elegiac writers.

Other discussions point to lack of any proof that the wedding poems were actually sung; to the unique revelation of self in the poem which dedicated the first *libellus*; to the advance upon Greek writers which combined poems on a pet sparrow with the expression of the poet's own feeling for a woman; to an absence of deep sentiment in the eighth poem which induced Professor Wheeler to follow E. P. Morris in deeming this but a playful appeal cast in the manner of Greek New Comedy.

The work has been admirably carried through the press by Dr. Wheeler's colleagues in Princeton, and will stand as a monument to a ripe scholar whose loss can be more keenly felt than well described.

ELEANOR S. DUCKETT

Smith College

Coins from Seleucia on the Tigris. By Robert Harbold McDowell. University of Michigan Studies. Humanistic Series. Vol. XXXVII; pp. vii, 248, 6 plates. Ann Arbor: University of Michigan Press, 1935. \$3.50

The coins catalogued and discussed in this volume have been found at Seleucia on the Tigris, an important Hellenistic site. The total number of coins discovered is more than 30,000, but since they are for the most part in such a poor state of preservation only 2,600 specimens have been catalogued. The volume contains six plates; the first reproduces all the monograms and groups of initials of both the Seleucid and the Parthian periods. The rest of the plates illustrate the Seleucid coins, the Parthian royal coins and the autonomous coins of Seleucia. The poor condition of almost all the examples is partly responsible for the lack of clearness in the plates. If, however, the coins had been reproduced from casts instead of from a film coating of the originals, and if electrotype plates had been used instead of half tones the reader would have suffered less of an eye strain in consulting the plates.

The first part of the catalogue deals with 347 coins of the Seleucid empire, the second part with 2,330 specimens of the Parthian period, both the royal and the autonomous coinage. Excluded are not only the Roman and Characanian but also the Sassanian, Mongol and Arab coinages found on the site. The reviewer would have liked to have seen the Sassanian coins included.

The catalogue begins with two silver pieces of Alexander the Great which do not strictly speaking belong to the Seleucid period. Then follows the Hellenistic coinage of Seleucus I (47 coins), of Antiochus I (82 coins), of Antiochus II (8), of Seleucus II (19), of Antiochus III (39), of Seleucus IV (1), of Antiochus IV (56), of Demetrius I (61), of Alexander Balas (12), of the first reign of Demetrius II (15 coins), of his second reign (1). Of the six silver coins catalogued five belong either to the reign of Alexander the Great or to the early portion of the reign of Seleucus I, the sixth to that of Seleucus II. No coins have been found at Seleucia for the reigns of Seleucus III, Antiochus V, or of the rebels Molon and Timarchus. Judging from the numismatical evidence at hand McDowell assumes that Seleucia was founded about ten years earlier than 300 B.C., the date frequently suggested.

As may be seen by the arrangement of the plates the coins of the Parthian period fall into two divisions, the royal coinage and the autono-

mous coinage of Seleucia. It was of great importance to the city that the trade route to Central Asia, India and China lay for the most part under Parthian control. This was so during the first reign of Demetrius II when in 140-139 B.C. Seleucia was striking coins for the Parthian king Mithradates I. Later, about 115 B.C., Mithradates II and the Han emperor of China worked hand in hand to establish trade routes through Central Asia. The numismatical evidence for the relationship between Seleucia and the Parthian dynasty is ably discussed by the author. The latest Parthian coins as yet discovered on the site belong to the reign of Volagases V and date from the year 215-216 A.D.

Mithradates I, in 141 B.C., accorded Seleucia the right to issue an autonomous coinage in bronze. This privilege was withdrawn by Artabanus II about 24 A.D. These bronze autonomous coins are extremely important for the history of Seleucia and McDowell distinguishes two types; those struck by the Greek aristocratic party have good designs and correct Greek legends, whereas those struck by the native party consisting for the most part of Babylonians have crude designs and poor Greek legends with errors in spelling.

The numismatist, the archaeologist and the ancient historian will be greatly benefited by this excellent and important work, especially by the erudite chapter on the coins in relation to events in the western provinces.

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A Sanskrit Primer. By Edward Delavan Perry. Fourth Edition, pp. xii, 230. New York: Columbia University Press, 1936. \$3.25

As the author quite justifiably observes in the preface to this latest edition, his Sanskrit Primer 'has been in steady, though naturally in limited, demand for fifty years', and the strong points of the book are too well known to require restatement at this late date. It is an ungracious task to point out the shortcomings of a textbook that has filled a dignified place in American academic practice for half a century, and filled it well.

Still, it must be remembered that the Sanskrit Primer, in origin scarcely more than an English translation of Bühler's *Leitfaden für den Elementarcursus des Sanskrit* (Wien 1883; second ed. rev. by Joh. Nobel, 1927) has never had a serious competitor in this country and that the successive revisions which it has undergone in its long career have not gone far in the direction of supplementing its deficiencies of devising ways and means to counteract the insidious onset of

obsolescence, a contingency of which the present editor of the *Leitfaden* (cf. his *Vorwort zur zweiten Auflage*, p. iv) seems more aware than does Professor Perry.

Everyone at all familiar with the subject knows that the system of transcription used in Whitney's *Sanskrit Grammar*, and of course adopted in the original edition of the *Primer*, has now gone out of use. Doubtless there were compelling mechanical reasons for its retention in the body of the text in the present edition, but it seems inexcusable that a brief supplementary chapter was not added setting forth one or more of the systems now in general use, above all that employed by Wackernagel and Brugmann, which is quite indispensable to all who consult technical linguistic literature in German.

Again, whatever may have been the motives that led people to take up the study of Sanskrit half a century ago, to-day no one is likely to do so except from an incipient interest in Indo-European linguistics. Now the *Primer*, like its German original, has always studiously ignored the whole field of comparative and historical grammar, even in the case of the simplest and most interesting phenomena. To compose a chapter setting forth some of these elementary matters should have been a fascinating task, and, considering the previous training of most users of the book, a brief bibliography would have been a most useful addition. The utter absence of all such material is bound to have a chilling and depressing effect on all who take up the book to-day.

In the hands of a competent teacher these deficiencies will prove no very serious handicap to students, but private students (a class of readers for whom the preface to every edition of the *Primer* has expressed special concern) cannot but be adversely affected by them.

In typography and format the new edition is as attractive and serviceable as its predecessors, and substantial—as it is well that a Sanskrit Primer should be.

J. ALEXANDER KERNS

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Hethiter, Churriter und Assyrier; Hauptlinien der Vorderasiatische Kulturentwicklung im 2. Jahrtausend v. Chr. Geb. By Albrecht Götze; pp. 194, 79 plates, 5 sketch maps. Oslo: H. Asheloug & Co. (W. Nygaard), 1936. (Instituttet For Sammenlignende Kulturforskning, Serie A: Forelesninger xvii)

In this work the author sets himself the task of presenting a more continuous story than has

hitherto been possible of the culture and civilization, the movements of peoples and the political history of the Ancient Near East from the end of the third millennium B.C. to the rise of the Assyrian Empire. The story deals with four great periods, one of which, the Hurrian, deeply influenced all later ones, and, aside from Egypt, two formal 'world' empires, the Hittite and the Assyrian.

The author raises for solution a number of questions, the chief of which are: the determination of the people or peoples which brought the old Sumero-Accadian political development to an end; what role these newcomers played in the subsequent history of the second millennium; and what gave rise to the recrudescence of Semitic domination over the Oriental world. To these questions the author has one answer—the Hurrians. Although the Hittites did precede the Hurrians on the scene in point of time, the First Hittite Empire was confined to comparatively petty limits and was of ephemeral duration; its capture of Babylon was merely a predatory raid which paved the way for the downfall of the Hammurabi dynasty and the advent of the Kassites. It was the Hurrians, a group of non-Indo-European peoples (with whom he also identifies the Mitannians, and from the Egyptian and the el-Amarna documents, the Naraim), who, last in contact with the Vedic Indians (perhaps dispossessed by them?), brought in with them what was to prove the characteristic military feature of the second millennium, the light war chariot and the horse, and swept all before them in Mesopotamia, Asia Minor, Syria, and even Egypt (with the Hyksos). To the Hurrians also he attributes the virtual non-existence of documentary evidence for this period, the sudden breaking off of the historical tradition everywhere, the Dark Ages of the first half of the second millennium in the Ancient Orient. The author further sees Hurrian religious influence everywhere, with a very non-Aryan sun goddess at the peak of the pantheon, and when written records prove meagre, he turns to the archaeological findings at Tell-Halaf, Yazili-Kaya, Boghazköi, Carchemish, Hüyük, Sencirli, Rās-Šamra, and even Nineveh, where he finds an identity of motive and of execution running through all these sites, which, to his mind, stems directly from the Hurrians.

With the passing of Hurrian overlordship the Hittites, infused and strengthened with the blood of their erstwhile masters, entered upon their 'classical' period until, after Qadeš (the first battle in history whose tactics can be followed

in detail, and of which we have both the Hittite and the Egyptian account), they were well on the way towards a mighty centralized empire, when hordes from the west (Thraco-Illyrians?), heralding the dawn of the Iron Age, destroyed the Hittite Empire and limited it to its Biblical proportions, a movement which had its reverberations in the Aegean, and very probably gave Italy the Etruscans. The destruction of the Hittite Empire laid the way open for its rival, Aššur. Sheltered by its geographical position in northern Mesopotamia this little state, while nominally under the sway of a series of great states, had never been so overrun as to lose its identity, its link with the Sumero-Accadian past. They, like the Hittites, says the author, were infused and rejuvenated by the *Churritische Oberschicht*. A combination of circumstances including the unexpected elimination of their chief rivals, a martial spirit, modern armaments of war, and a genius for organization surpassing all their predecessors, enabled them to establish one of the mightiest empires of the ancient world.

The work is still another contribution by a scholar who stands in the very front rank of interpreters of the archaeological and linguistic remains of the past. Its inferences are daring and ingenious, and where they differ from those of other authorities, the differing views are conscientiously cited. Its 79 plates are tastefully chosen and aptly illustrate the author's thesis. It is indexed and so completely documented as to constitute an important bibliographical work of reference for the student of ancient languages, history, art, and architecture.

BENJAMIN SCHWARTZ

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Excavations at Minturnae. Volume I. Monuments of the Republican Forum. By Jotham Johnson; pp. vi, 122, with a plan of the forum. (Includes a catalogue of coins by Immanuel Ben-Dor.) Philadelphia: published for the University [of Pennsylvania] Museum by the University of Pennsylvania Press, 1935. \$5.00

The dig at Minturnae (modern Minturno) began on August 10, 1931 with the sinking of a trial trench. This trench, as was afterwards discovered, on the very first day reached the level of what has been identified as the Republican forum. This volume describes the work done in the intensive campaign which lasted from August, 1931 to March, 1932, and in small clearings which were made later (in 1932 and 1933).

The ancient Appian Way ran through Minturnae. The town had been established since 400 B.C., was fortified and enlarged by a citizen colony which was sent out in 295 B.C. The final abandonment of the site probably did not take place until about A.D. 600. From this it was evident that much could be expected from systematic excavations.

The work which Dr. Johnson describes, and which is well illustrated in this volume by forty-five plates, covered an area only about 30 x 67 metres in extent, plus a small space in one corner of the older part of the town. Thus positive identification of buildings, and final proof for many reasonable surmises could not be obtained. In fact Dr. Johnson admits (5) that 'sure proof' is lacking that the area which has been so identified is the Republican forum.

Dr. Johnson describes remains which he ascribes to the Capitolium, an aedes Iovis, 'temple A', and the area of the forum (which was apparently bounded by shops on one or two sides and by the Appian Way on another side).

Probably the most interesting find was undoubtedly a puteal which Dr. Johnson, with excellent evidence, believes was a bidental. Within the puteal were found two strata; the upper dating from Imperial times and containing earth and sherds of pottery. The lower stratum, however, contained architectural fragments which had undoubtedly been collected and purposely buried. The fragments probably belonged to buildings that had been struck by lightning, or damaged as a result of fire caused by lightning. Now since Livy (36.37) expressly mentions that an aedes Iovis and some shops in the forum at Minturnae were struck in 191 B.C., it is tempting to ascribe the fragments to these (and other) buildings in, or near, the forum, and to make an effort to date them. A detailed discussion of the conclusions which Dr. Johnson draws from all this may be found in Professor Taylor's review of this volume in *AJA* 40 (1936) 284-5.

Suffice it to say that further excavations are necessary for proper evaluation and classification of what has already been discovered. Furthermore, there can be no doubt that the site should yield many more interesting finds. The publication of volume II is in the hands of Professor Maiuri, and further work is at least planned, though not yet begun.

JOHN FLAGG GUMMERE

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RECENT PUBLICATIONS

General

Congresso Nazionale di Studi Romani—Atti del III*
Congresso Nazionale di Studi Romani, edited by Carlo Galassi-Paluzzi; 5 vol. Bologna: Cappelli, 1936. 200L.

Laurand, L.—Pour mieux comprendre l'antiquité classique. Paris: A. Picard, 1936. (Suppl. au Manuel des Études grecques et latines) 15 fr.

Ancient Authors

Cosmae et Damiani, Sanctorum Medicorum, Vitam et Miracula (e codice Londinensi), edited by Ernest Rupprecht; pp. 82. Berlin: Junker und Dünhaupt, 1936. 4.50M.

Recension of a parchment ms. found near Edfu, Egypt in 1907 by Robert de Rustafaell. The ms. was written in uncial characters not later than the middle of the tenth century and is now in the British Museum.

Horace. Marpicati, Arturo—Orazio, poeta dell'Impero; pp. 61. Milan: Zucchi, 1935. 4L.

New Testament. Evangelia synoptice secundum graecum textum disposita, edited by Primo Vanutelli; pp. 850. Turin: Società Editrice Internazionale, 1936. 15L.

Philostratus—Concerning Gymnastics, translated by Thomas Woody; pp. 30. Ann Arbor: American Physical Education Association, 1936. (Reprinted from the *Research Quarterly*, May 1936, Vol. vii, No. 2) \$0.50

This translation prefaced by a brief account of the author is apparently the first in English.

Pindar. Nierhaus, Rolf—Strophe und Inhalt im pindarischen Epinikion; pp. 99. Berlin: Ebering, 1936. 4M.

Discussion of the technique of Pindar and the poetical problems involved in the union of form and sense; in the first part the general rules are derived while the second part shows the application of these rules to particular poems.

Priscianus, Theodorus. Chodaczek, Alina—De Prisciani Lydi Solutionum capite VI; pp. 42. Lwów: Gubrynowicz I Syn. Wlasc. A. Krawczynski, 1936. (*Acta Seminarii Philologici II, Universitatis Ioanneo-Casimirianae Leopoliensis*, fasc. 1.) 5 Zl.

Detailed analysis showing the importance of Priscianus for the history of ancient meteorological theories.

Quintilian. Quintilian on Education: Selections from the Institutes of Oratory, (ed.) Herman Harrell Horne, (trans.) Catherine Ruth Smith; pp. viii, 260. New York: New York University Bookstore, 1936. \$2.00

A survey of Roman life and education in Quintilian's time, followed by a new translation of selected passages into readable modern English. Relevant illustrations; marginal summaries.

Thucydides. Grosskinsky, August—Das Programm des Thukydides; pp. 108. Berlin: Junker und Dünhaupt, 1936. 5M.

Critical analysis of the historian's method as stated in the introduction. The results of the analysis are then applied to the historiographical function of the speeches.

Vergil. Bozzi, Lucia—Ideali e correnti letterarie nell'Eneide; pp. 180. Messina: Principato, 1936. 10L.

Aeneis. 3rd edition by Walther Janell based on Ribbeck's. Editio minor; pp. 301. Leipzig: Teubner, 1936. (Teubner Text) 2.60M.

Literary History. Criticism

Flickinger, Roy C.—The Greek Theatre and its Drama; 4th ed., pp. xxviii, 385. Chicago: University of Chicago Press, 1936. \$5.00

A new edition of a work which has become standard in its field.

Quadri, Goffredo—I tragici greci e l'estetica della giustizia; pp. 132. Florence: Nuova Italia, 1936. 15L.

Philology. Grammar. Metrics

Pallottino, Massimo—Elementi di lingua etrusca; pp. 112. Florence: Rinascimento del Libro, 1936. 30L.

History. Social Studies

Bonfante, Pietro—Storia del diritto romano; 4th ed., 2 vol., pp. xvi, 774. Turin: Unione Tipografica Editrice Torinese, 1936. 130L.

Bossert, H. Th. and W. Zschietzschmann—Hellas and Rome: The Civilisation of Classical Antiquity; pp. lxii (text), 320 (plates). New York: E. Weyhe, 1936. \$2.75

Extended collection of pictures covering all phases of Greek and Roman life. Should be useful as supplementary material in courses in history and related fields. The number of plates is unusually large and is supplemented by a text consisting, for the most part, of brief notes and bibliography.

Götze, A.—Hethiter, Churriter und Assyrier: Hauptlinien der vorderasiatische Kulturentwicklung im 2 Jahrtausend v. Chr. Geb.; pp. 194, 79 pls. and 5 maps. Oslo: H. Aschehoug and Co. (W. Nygaard), 1936. (Institutet For Sammenlignende Kulturforskning, Serie A: Forelesninger xvii)

An attempt by a leading Semitist and Hethitologist to give a connected story of Near Eastern history from the 3rd millennium B.C. to the rise of the Assyrian Empire. Fresh points of view combined with expert knowledge.

Martini, Ernesto—Oriente antico: Ebrei; pp. 152. Naples: Perella, 1936. 7L.

Scott, Kenneth—The Imperial Cult under the Flavians; pp. 204. Stuttgart, Berlin: Kohlhammer, 1936. 9M.

Art. Archaeology

Archeologia. Le meraviglie del passato. I mirabili lavori dell'uomo nell'antichità descritti dai più autorevoli scrittori e archeologi moderni, revised by F. Franco and F. Reggiori; Vol. I, pp. xviii, 356, ill., maps, pls., plans. Milan: Mondadori, 1936. 75L.

Aurigemma, Salvatore—Il Reale Museo greco-etrusco di Spina (Con una relazione di Carlo Calzecchi sul restauro del palazzo di Ludovico il Moro in Ferrara); pp. xxiii, 280, ill. Ferrara: Presso del Comune, 1936. 18L.

Brusin, Giovanni—Il Reale Museo archeologico di Aquileia; pls., ill. Rome: Libreria dello Stato, 1936. 4.50L.

Ducati, Pericle—La Scultura greca. Parte 1: L'arcaismo; pp. 64, ill. Florence: Nemi, 1935. 5L.

Kautzsch, Rudolf—Kapitellstudien. Beiträge zu einer Geschichte des spätantiken Kapitells im Osten vom 4. bis ins 7. Jh.; pp. viii, 267, ill. Berlin, Leipzig: de Gruyter, 1936. (Studien zur spätantiken Kunstgeschichte. 9) 64M.

Metropolitan Museum of Art—Roman Art: A Picture book; pp. iii, 20 pls. New York: Metropolitan Museum of Art, 1936. \$0.25

Small but useful collection of excellent photographs, with brief introduction, to illustrate characteristic phases of Roman art.

Pesce, Gennaro—Il museo Nazionale di Napoli: Oreficeria, toreutica, gliptica, vitraria, ceramica. The National Museum at Naples: Jewelry, statues, coins, glass, terracotta; (Text in English and Italian) pp. 75, ill. Rome: Libreria dello Stato, 1934. 5.50L.

Rizzo, Giulio Emanuele—Thiasos: Bassorilievi greci di soggetto dionisiaco; pp. 56, ill., pls. Rome: Scuola Tipografica Pio X, 1934. 40L.

Thieme, Ulrich and Felix Becker—Allgemeines Lexikon der bildenden Künstler von der Antike bis zur Gegenwart, Band 30, edited by Hans Vollmer; pp. 600. Leipzig: E. A. Seemann, 1936. 60M.

Epigraphy. Palaeography. Papyrology. Numismatics

Corpus Inscriptionum Latinarum, Vol. 16: Diplomata Militaria ex constitutionibus imperatorum de civitate et conubio militum veteranorumque expressa, consilio et auctoritate Academiae literarum Borussicae post Theodorum Mommsen ed. Heribertus Nesselhauf; pp. 213, 6 pls. Berlin: de Gruyter, 1936. 78M.

Gabrieli, Giuseppe—Notizie statistiche, storiche, bibliografiche delle collezioni di manoscritti oggi conservati nelle biblioteche italiane; pp. 227. Milan: Mondadori, 1936. 16L.

Swarzenski, Hanns—Die lateinischen illuminierten Handschriften des 13. Jahrhunderts in den Ländern an Rhein, Main und Donau. Vol. 1, pp. 188, 8 pls.; Vol. 2, pp. 202, ill. Berlin: Deutscher Verein für Kunstwiss., 1936. (Denkmäler der deutschen Kunst) 88M.

Philosophy. Religion. Science

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Euclid. Gli elementi d'Euclide e la critica antica e moderna, edited by Federico Enriques with the assistance of different collaborators; Vol. 4, books xi-xiii, pp. 365, ill. Bologna: Zanichelli, 1936. 30L.

Schmid, Wolfgang—Epikurs Kritik der platonischen Elementenlehre; pp. 64. Leipzig: Harrassowitz, 1936. (Klassisch-philologische Studien. Heft 9) 4M.

Miscellaneous

Autobiography of a Scientist: being the memoirs of Doctor Henry Manure, professor of archaeology, palaeontology and Egyptology at Derbytown University, as recorded by his amanuensis; pp. 185. Princeton, N. J.: Scientific Pub. Co., 1936. \$2.00

A satire on scientific research and education.

Gaisford Prize for Greek prose and for Greek verse; Chancellor's prize for Latin prose and for Latin verse. Oxford: Basil Blackwell, 1936.

These four attractively printed little pamphlets should be of interest to American teachers of Greek and Latin composition.

Sabin, Frances E.—Classical Allusions in the New York Times; pp. 48. New York: privately printed, 1936. \$1.00